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THE FOLLOWING IS THE COPY OF PART OF A LETTER WRITTEN BY A YOUNG MAN AT SEA TO A FRIEND IN THE UNITED STATES.

[Concluded from Page 112.]

I Did not intend to go beyond the limits of a sheet, but I must yet add a few lines: when the soul, the never-dying soul is concerned, I know not where to stop; and yet I know all I can say, will be of no avail, unless God is pleased to grant his blessing. Perhaps too, (who can tell, for life is precarious,) perhaps this may be the last epistle, you may receive from one who has long enjoyed, and reciprocated your friendship, and who feels great solicitude for your everlasting welfare. Nothing is more certain than that ere long, you and I, with the assembled universe, shall stand before the Judgment seat of Christ, and hear the welcome salutation—"Come ye blessed"—or the awful address—"Depart ye cursed." O let me beseech you to examine the ground on which you are standing; will it bear a dying hour? Will it stand the scrutiny of the last day, when that which has been done in secret shall be proclaimed to heaven and earth, and when for every idle word we shall be called to give an account. Think, my dear friend, think often of the loss of the soul. Think of that question of our Saviour, "What shall it profit a man, if he gain the whole world and lose his own soul? Or what shall a man give, in exchange for his soul?

But I must have done. Let me beg of you, Sir, to attend with all diligence to your soul. Every thing valuable loudly calls for such a course of conduct. Do ex-

amine the Scriptures; examine the evidences of their divine origin; seek daily by fervent prayer to God, through Christ, for direction. And may he lead you into all truth. You know my sentiments; they are the same in every situation and at all times. I desire to be more and more influenced by the precepts of the Gospel. I know but little of them, and am so different from what I ought to be, that I often fear, that I cannot be a true follower of Him who went about doing good, whose meat, and whose drink it was to do the will of God, and whose conduct in every period of life, evinced a heart warm with love to God and to man! O to be more conformed to his image, to possess more of his temper and disposition, and finally to be saved by his grace! I wish, my friend, that you would buy and read frequently and attentively, Doddridge's "Rise and Progress." Compare yourself with what you will find in a little book, called "Essays to do good;" and do be particular with regard to the books you read. Time is short; it flies apace; and fifty years hence, the great concern will be, not what has been the news, or whether we have been rich or poor, but whether we have been interested in Christ, and lived to his glory.

I hope you will think seriously of what I have written. I would say the same in sickness, or in health, in prosperity or adversity, in every stage of life, or on a death bed. Do live for eternity, and believe me yours truly.

H.

ANALOGIES BETWEEN THE KINGDOMS OF NATURE
AND GRACE.

ESSAY No. V.

Lo; the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land: the fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell.

SOLOMON.

THE Song of Solomon is a correct specimen of the luxuriance of an Eastern imagination. It is a fine alle-

gorical Poem, in which the mutual love and felicity of Christ and his Church are represented in language descriptive of the strongest conjugal affection. The royal poet introduces the richest imagery, interwoven with sentiments of exquisite tenderness. Parts of this Poem, and indeed the Scriptures generally, abound with inimitable classical beauties.

In our motto, the man of taste may discern an admirable propriety and beauty in the arrangement, symmetry, and vivacity of the thoughts which it contains. The winter is past, the rain is over, the flowers appear, the melody of the groves is heard, and the immature fruit regales the sight, the smell, and the hope of a harvest. Our natural thirst for the sublime and beautiful in description, may draw *more* congenial draughts from the river of God, the volume of inspiration, than from all the streams of human composition in existence.

Much might be said concerning the *mystical import* of the passage which we have selected as the motto of our present Essay, but we choose rather to use it by way of accommodation, and follow it with reflections adapted to the season. It is an admirable description of the SPRING TIME OF NATURE. By it we are reminded that there is a SPRING TIME OF LIFE, a SPRING TIME IN RELIGION, and a SPRING TIME FROM THE GRAVE. To illustrate these subjects will be the object of this Essay.

FIRST; There is a SPRING TIME IN NATURE. The enchanting scenes of this day are witnesses of this truth. *For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land: the vines with the tender grape give a good smell.* God has loosed the frozen bands of WINTER, and from the hand of his benevolence is profusely disseminating the delights of SPRING. He is reclothing the earth with beauty, perfuming the air with nature's incense, and causing creation to rejoice.

It is peculiarly delightful to contemplate creation emerging from the torpor and gloom of winter, to the energy and smiles of spring. *Every* sense is then regaled. The eye is delighted with the richest, noblest, scenery imaginable. The ear is charmed with the songs of a world rejoicing in the renovation of nature. The smell,

the touch, the taste, are all refreshed when in contact with vernal productions.

In the vernal season, the child of God will delight often to regale himself in his Father's garden of creation. The ground-work of the soft carpet on which he treads, as he walks abroad, is of pleasurable green, here and there interspersed with the orange colour, the pink, and the violet. The trees and shrubs around him are beginning to be clothed with foliage and decorated with flowers. Objects uniting the pleasurable in form, colour and motion, are multiplied before him. Vegetation pours forth an incense to its Creator, which perfumes the air for his intelligent creatures. The feathered inhabitants of the grove are chanting their shrill anthems of praise to him who tuned their notes of wild melody. When he lifts his eyes above the earth he beholds a serene azure horizon, perhaps fringed with summer clouds.

“The powerful king of day”

is seen in golden effulgence, illuminating, vivifying, and fructifying a world.

Surrounded with such scenes, no wonder that those pious youths, Isaac and Nathanael, delighted to meditate in the field, or pray in the grove. How easily the pious mind may then trace this striking analogy between the renovation of nature, and the renovation of the soul. *Old things, in the natural world, are passed away, and behold, all things are become new.* In like manner, if any man be in Christ, he is a new creature. He has new views of the character of God, the character of Christ, and of his own character. He has new views of the nature of sin, and the nature of holiness. In one word, he has new views of things seen and temporal, and of things unseen and eternal. He has new affections towards God and Christ and Christians; new desires and resolutions, new sorrows and joys, new fears and hopes, new employments, companions and privileges. These are the germs and blossoms which promise mature fruits of righteousness unto unfading spring and eternal life.

SECONDLY; There is a SPRING TIME OF LIFE, when the germs and blossoms of the intellectual and moral worlds begin to appear. Then all is vivacity and prom-

ise. The bud *originates* in time, but is formed for immortality. It first appears, then expands, then unfolds its foliage and its flowers. In childhood and youth, the fluids circulate briskly, the spirits abound with sprightliness, the heart beats high with hope, and the eye sparkles with joy. In youth, the apprehension is quick, the memory, like blank paper, easily receives and *strongly retains impressions*. But in AGE ideas received in mind, are like figures on the ocean's bank, where the next rolling surge buries them in oblivion. In age too, the understanding is sometimes closed against truth, and the conscience callous and steeled against duty. In youth, prejudices have not been formed to cloud the understanding; vice has not yet seared the conscience. The affections are ardent, and every power and energy of the soul vigorous and active. In youth, love and aversion are less dictated by caprice, or governed by worldly policy, than in later years. We often there see an artless simplicity, an unstudied frankness, which delights us.

To the contemplative mind, the spring time of life unfolds superior beauties to the spring time of nature. When he looks around him he sees, in embryo, in miniature, *men, ANGELS, IMMORTALS*. He sees intellectual capacities emerging from non-existence, exploring the earth, measuring the firmament, and soaring to heaven. He sees the germs and blossoms of piety adorning many of the young, promising usefulness on earth and glory beyond it.

With what delight the parent beholds the first dawn of reason in his children. How readily he solves the thousand questions which their inquisitive minds suggest. If pious, with what avidity, like Mary, he treasures up in his heart every indication of virtue in his children. What unutterable joy thrills through him, when he beholds the boughs which proceed from him as the trunk, covered with promises of much fruit to bless the earth. He forgets his own approaching dissolution, and views himself immortal in his posterity.

Permit us *here* to introduce a remark, which might have been made in our first division, but was deferred, to give energy to the thought by antithesis. We would remind our readers, that there is one consideration which adds an indescribable interest to the spring season of na-

ture. ALL our temporal hopes for the year are suspended on the spring. If that season puts forth no blossoms, there can be no fruit in autumn. In like manner our hopes respecting the usefulness and happiness of the rising generation, must be built principally on their improvement of the spring season of life. The *Church* and state must ever view that season with the tenderest solicitude. There are deposited all their temporal hopes. The principles which the young imbibe, the habits which they acquire, are forming characters which will be either approved or disapproved of God ; will render them comfortable or miserable in life ; will constitute them blessings or nuisances in society. Yes, they are most probably sealing their characters and destination for eternity. If there be no *thirst for knowledge* in the spring time of life, how can we expect there will ever be much information. If no blossoms of piety appear then, is it not presumption to expect the fruits of righteousness in the autumn of life ? "Can the Ethiopian change his skin, or the leopard his spots ? then may ye also do good that are accustomed to do evil. But far be it from us to limit the power or the *grace* of an Almighty Saviour. He calls *some* into his vineyard at the ninth and the eleventh hours. Yet it is suitable and more common for him to employ his labourers at the earlier hours of the day.

The hopes of the state for industrious, intelligent, peaceful, virtuous subjects ; for wise legislators, for firm and fatherly magistrates, rest on the young. The *Church* is to be perpetuated among them. Some of them are to publish the gospel and to feed the sheep and lambs of Christ's fold. Yes, ye fathers, soon *ye* will have done with society, business and state concerns ; then your children will fill your places as citizens, as subjects, as legislators, as rulers. Soon, ye mothers in Israel, your daughters must occupy your stations in the family and in the *Church*, and some of your sons minister at the altar. Thus it is manifest that the hopes of the state, of the *Church* militant and the *Church* triumphant, are suspended on the spring season of life.

Many things in the natural world depend much on the culture bestowed on them in the spring time in nature. In the spring time of life, parents, guardians, preceptors, and ministers, have much culture to bestow on

the rising generation, if they expect them to be fruitful in good works. We have reason to rejoice that the Church is awaking to the importance of the religious education of the young.

The literary and religious advantages of the children and youth of this day, are far superior to what they ever were before. Perhaps the great Head of the Church is making *this* the spring time for a millennial autumn. Perhaps we now behold the blossoms of piety which will then be matured, some sixty, some a hundred fold.

THIRDLY; There is a SPRING TIME IN RELIGION. After seasons of coldness, barrenness, and torpor, in spiritual concerns, God has often granted precious revivals of religion. As the rays of the natural sun, and showers from heaven, burst the chains of winter, give life and fertility to the vegetable world, and scatter the delights of spring, so the rays of the Sun of Righteousness and the effusions of the Divine Spirit, burst the chains of spiritual winter, give life and fruitfulness to the moral world, and disseminate the delights of a spring time in religion. Spring raises the fluids, exhales the odours, and inspires the songs of the natural world; the moral spring elevates the spirits, draws forth the affections, the praises of the intellectual world. Do frail plants in the garden of nature, ever boast that they are the authors of their own renovation? Shall plants in the garden of God's grace, ever attribute their life and verdure to their own energies and agency? No, Christians; "You hath Christ quickened, who were dead in trespasses and sins."

We have abundant reason to rejoice, that we live in this spiritual spring season of the world. Christ is now beginning to cause heathen lands, the wilderness and the solitary place, to rejoice and blossom as the rose, and become vocal with the high praises of God. The tree of life is scattering its leaves for the healing of the nations. Some of the rulers of the earth are becoming nursing parents to the Church. God is wonderfully refreshing his enclosed garden with showers of divine grace. He is perfuming the air of earth and heaven by exhalations of prayer and praise from the religious world. A cloud of incense rises before the throne the first Monday in every month. He is tuning new songs

on earth, and new anthems in heaven, by the conversion of many souls. Spiritual spring, with a rain of righteousness, has recently visited many parts of our land. How great the contrast between winter and spring, both in the natural and moral worlds. A few weeks ago, dead trees and torpid ones appeared alike unfruitful. Now the dead and the living, whether in the garden or the forest, are easily distinguished. So in places which have lately been visited by showers of Divine grace, but a short time ago, the wise and the foolish virgins were sleeping together; the spiritually dead and alive were with some difficulty distinguished. But when spiritual spring has visited any place, the dead and the living, whether in the forest of the world, or the garden of the Church, are more easily distinguished. Then those who neither feel nor exhibit signs of spiritual life, have reason to conclude themselves dead, even though having a name to live.

Perhaps some of our readers are ready to admit, that they have no *spiritual life*, though it be spring time in religion. If this precious season terminate without life in you, do you expect to vegetate in summer and bear fruit in autumn? And if the whole year of your probation is spent as cumberers of the ground, you must inevitably be cut down as fit only for the fire.

FOURTHLY; There is a SPRING TIME FROM THE GRAVE. Soon yonder blossoms of spring will be scattered, the leaves of summer will fade, and the fruit of autumn fall. Vegetation will become torpid, cold, sapsless. In like manner, the health, the beauty, the vivacity of youth, will soon be succeeded by the summer of mature life and the autumn of old age. These bodies will presently be dead and cold and bloodless. But, we are assured, these bodies shall be renovated. If we have borne Christ's moral image *here*, we shall bear his heavenly image *hereafter*.

Inspiration opens before us a glorious scene beyond the grave. How obscure the views of the human race without this light from heaven. It is true, barbarous tribes are mostly believers in a future existence. But they generally suppose that the same modes of life will be pursued *there* as *here*. Hence their burial of arms and provisions in the graves of their deceased friends.

Nor are mere human learning and wisdom sufficient to guide to truth and certainty on this subject. The views of Socrates and Cicero were perplexity and confusion. Even the Jews appear to have had very indistinct ideas respecting the resurrection. It is in the gospel that life and immortality are brought clearly to light. The advent of the Sun of Righteousness diffused a *flood of light* on this animating subject. Let the infidel brood over that monster of his own creation, that death is an eternal sleep: let the Mohammedan promise himself a sensual heaven: with the Bible in our hands and the love of God in our hearts, we shall never envy them their boasted felicity.

We are conversant with many things in nature analogous to the resurrection from the dead. Mankind lie down at night, become inactive and insensible to every thing around them; but when *the day-spring from on high visits them*, they rise from their slumbers with renewed activity and attention to surrounding objects. We see the caterpillar and the silk-worm, after creeping a while on the earth, provide themselves with shrouds and sepulchres, and for a time appear to be entirely destitute of life; but by the power of him who raised Lazarus from the grave, they burst the bars of their confinement, and wing the *air*, an untried element. Though the light of nature would not teach the doctrine of the resurrection, renovated nature bears a strong analogy to the spring time from the grave. Like winter, the grave is dreary and cold and silent. Like the spring, the resurrection of the just is life and beauty and joy. "But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body. So also is the resurrection of the dead: it is sown in corruption, it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual."

We would suggest one thought more on the analogy which spring bears to the resurrection. Though the evergreens retain their foliage, while vegetation in general is dead, yet in the resurrection of nature, when vegetation is reanimated, the foliage of the evergreens is changed. In like manner, Christians will "not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound;) and the dead shall be raised incorruptible, and we shall be changed. For this corruption must put on incorruption, and this mortal must put on immortality. For this we say unto you by the word of the Lord, that we who are alive and remain unto the coming of the Lord, shall not prevent them who are asleep. For the Lord himself shall descend from heaven, with a shout, with the trump of God; and the dead in Christ shall rise first. Then we who are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." Then the righteous shall rise to PERPETUAL SPRING, unfading beauty, and eternal life and fruitfulness in the paradise of God. "Wherefore comfort one another with these words."

We shall conclude this Essay with a very brief application.

Respected readers, we are all now enjoying the spring time of nature. While viewing the beauteous expansion of spring, let our hearts daily expand with holy affections. The volume of creation is constantly open for our perusal. The seasons are full of God. His perfections are inscribed over our heads in resplendent capitals. Here let us learn to spell his name, that hereafter we may be enabled to pronounce it HOLY, HOLY, HOLY, IS THE LORD GOD ALMIGHTY, immensity is full of his glory.

With many who read this, it is the spring time of life. Dear young friends, remember the eyes of the Church and of the state view you with the deepest solicitude. The hopes of your affectionate parents are fixed on you. If you bring forth wild grapes, their hearts will bleed and break. If you imbibe correct sentiments and form virtuous habits, their hearts will be comforted. We rejoice to see among the youth, in places lately visited by showers of divine grace, many blossoms of intelligence,

respectability, usefulness, and piety. But while we recollect that, though the spring blossom full, a frost, an insect, or a wind may blast all our hopes, we rejoice over you with trembling. With tears we beseech you, let not the spring season of existence be so misimproved by any of you, that the autumn of life shall be unfruitful and eternity wretched.

O THOU ALMIGHTY VINE-DRESSER, we beseech THEE, transplant all the dear youth who peruse this, into the garden of thy grace. Suffer none of them to produce poisonous fruits to endanger the souls around them. Suffer none of them to be cumberers of thy ground here and fuel for thy wrath hereafter.

FINALLY; In the light of our subject we learn that the righteous should never suffer a gloom to overspread the mind when the grave is mentioned. The Saviour has softened that bed. The Saviour has risen from it. The grave is a *dark* entry. But it leads to the New Jerusalem. There the walls are jasper, the gates pearl, and the streets paved with chrystral gold. The river of life, proceeding from the throne of God and the Lamb, dispenses perpetual beauty and fertility through the place. In the midst of the street, and on either side of the river, stands the tree of life bearing twelve manner of fruits and yielding its fruit *every month*. The heavenly vegetation is ever green and ever fruitful. There they have no night, no scorching heat, no winter's cold, but the rays of the Sun of Righteousness dispense an eternal spring. Let us all aspire to be trees of righteousness in the heavenly paradise, on the banks of the river of life, bearing a variety and abundance of celestial fruits.

SELECT BIOGRAPHICAL SKETCHES.

JEROM OF PRAGUE.

JEROM, the companion and co-martyr of John Huss, was a native of Prague. Of the early part of his life we have no information, except that it was employed in

an eager pursuit after knowledge at the most celebrated universities of Europe. Oxford was the last he visited, where he became acquainted with the works of Wickliffe, and was so much struck with their importance, as to translate several of them into his native language. On his return to Prague, he instantly professed himself a cordial admirer of this reformer, and on finding that Huss was actively engaged in disseminating his sentiments, he heartily cooperated with him in his labours. —Huss cordially welcomed his new coadjutor; for Jerom, though inferior to him in experience and age, was his superior in abilities and learning.

From this period we hear little more of Jerom, till the council of Constance, as the actions in which he was jointly engaged with Huss, are in general ascribed by historians to the latter, as the more eminent leader. At length, when his friend was on the eve of his journey to Constance, he pathetically exhorted him to maintain with stedfastness, the doctrines he had preached, and at the same time promised him that he would follow him to the council, if he heard that he was overpowered by his adversaries. This promise he not long after performed. For no sooner did he hear of his friend's difficulties, than he hastened to Constance, though Huss wrote pressing letters intreating him to abandon the design, as attended with imminent danger to his own person, and affording little probability of rendering him any assistance.

On his arrival at Constance, Jerom finding that his friend's suspicions were but too well founded, prudently retired to a neighbouring town, from whence he wrote to the Emperor, to request, but in vain, that he would give him a passport, or, as it was termed, a safe-conduct. He next circulated papers in different parts of the city, declaring his readiness to defend himself before the council, provided they would pledge their promise for his security. "If I am put in prison," said he, "and violence is used against me before I am convicted, the council will manifest to the whole world their injustice by such a proceeding." Finding that no notice was taken of his protestation, he determined to return to Bohemia. But in this also he was unsuccessful. He was apprehended on the road; being discovered, as some relate, by his vi-

olence against the council, and brought back to the city in chains.

Immediately on his arrival at Constance, he was brought before a general assembly, which appears to have been convened for the express purpose of insulting and brow-beating their virtuous prisoner.—Every mouth was instantly opened upon him ; and the impartial spectator beheld rather the representation of the baiting of a wild beast, than of a learned assembly investigating truth and dispensing justice. As soon as order was sufficiently restored to render any accusation intelligible ; “ You vented several pestilential heresies in our university,” exclaimed a doctor from Cologne. “ Name one,” replied Jerom. Thus pointedly stopped in his career, the accuser was compelled to acknowledge that his memory failed him. “ You illustrated the union between the persons of the Trinity by that which subsists between water, snow, and ice,” added another. Jerom in vain demanded what was the heresy in the illustration, for “ away with him, burn him,” was vociferated by a thousand voices.

The first hearing having thus ended, Jerom was hurried to a dungeon, and shortly afterwards was privately conveyed to a neighbouring tower, where he was bound to a post, with his hands tied to his neck, and left in that painful posture for ten days, without any food except bread and water ! These and other severities inflicted upon him, brought on a dangerous illness, when through the medium of a confessor who attended him, he was urged to recant. But he remained inflexible. On the martyrdom of Huss his enemies again used every method to induce him to retract, but he still listened without emotion.

At length, however, this bold champion for the truth, overpowered by threatenings and solicitations, appeared to waver, and to speak obscurely of his having probably misunderstood the tendency of some of Huss’s tenets. Promises and threatenings were now redoubled, and he was at last brought expressly to condemn the sentiments of Wickliff and Huss, and to declare himself a cordial approver of all the opinions of the church of Rome. Let not the reader contemplate this awful monument of human weakness, without learning a lesson of self-

abasement, and adoring the power and grace of God in restoring and pardoning his backsliding servant.

Jerom, though again remanded to prison, was liberated from his fetters. But the load was only transferred from his body to his mind, whilst the caresses of those around him served only to increase his sorrow. But although a backslider, he was not an apostate. The God whom he served compassionated his weakness, and rendered his latter end triumphant.

Notwithstanding the recantation of Jerom, he was still detained a close prisoner for full half a year, when he was again summoned before the council.—This event, however, he rejoiced in, as it afforded him a most favourable opportunity for publicly acknowledging his grief on account of his backsliding, which had a long time hung so heavy upon him.

When among other charges he was accused of defaming the pope and the whole body of the clergy, with outstretched hands and in a most modest accent he exclaimed, “On which side, reverend fathers, shall I turn me for redress? Whom shall I implore? Whose assistance can I expect? Which of you hath not this malicious charge entirely alienated from me? Which of you hath it not changed from a judge into an inveterate enemy? It was artfully alledged indeed! Though other parts of my charge were of less moment, my accusers might well imagine, that if this were fastened on me, it could not fail of drawing upon me the united indignation of my judges.”

On a subsequent day, Jerom having obtained liberty, though with some difficulty, to speak, he began by invoking the divine assistance so to govern his heart and his lips, that he might advance nothing that was inconsistent with his character as a Christian. He then observed that many excellent men had been oppressed by false witnesses, and condemned by unjust judges. “Moses,” said he, “was often scandalized by his brethren: Joseph was sold through envy, and afterwards imprisoned upon false reports. Isaiah, Daniel, and almost all the prophets were unjustly persecuted. And was not John the Baptist, Jesus Christ himself, and most of his apostles, put to death as ungodly, seditious persons? In other books as well as the bible, we have similar instan-

ees. Socrates was most unjustly condemned by his countrymen: he might indeed have saved his life by doing violence to his conscience, but he preferred death to a disengenuous recantation. Plato, Anaxagoras, Zeno, and many others, were evil-treated in various ways. An unjust sentence," continued he, "from a layman is bad, from a priest worse, and from a general council, a college of priests, superlatively bad." He added that he came uncomelled to the council; and that neither his life nor doctrine had been such, as gave him the least reason to dread his appearance before them.—"Difference of opinion in religion," he continued, "has continually arisen among learned men; and has always been esteemed as productive rather of truth than of error, where bigotry was laid aside. Such was the difference between St. Augustine and his contemporary, St. Jerome: but though their opinions were dissimilar, the imputation of heresy was never affixed to either. I shall make no apology for my sentiments, because I am not conscious of maintaining any error; nor shall I retract, because it becomes not me to retract the false accusations of my enemies."

This intrepid martyr now raised his voice, and with considerable emotion declared before the whole assembly, that the fear of death only had before induced him to retract opinions, which from his heart he approved of; that he had done injustice to the memory of those excellent men, Wickliff and Huss, whose examples he revered, and in whose doctrine he was resolved to die. "I came," said he, "to Constance, to defend John Huss, because I had advised him to go thither, and had promised to come to his assistance, in case he should be oppressed. Nor am I ashamed here to make public confession of my cowardice. I confess and tremble while I think of it, that through fear of punishment by fire, I basely consented against my conscience, to the condemnation of the doctrine of Wickliff and Huss. "The perjured witnesses," continued he, "who have appeared against me, have won their cause, but let them remember they have their evidence once more to give before a tribunal, where falsehood can be no disguise."

Whilst Jerom was speaking, so irresistible and commanding was his eloquence, that his hearers in spite of

themselves, listened with riveted attention. Once or twice, indeed, some of the most malignant of them attempted to interrupt him, for which they paid dearly by the keenness of his replies. Whilst several of them became so deeply interested in his behalf, as alternately to long for his acquittal, and to dread lest he should utter any thing which should cast him beyond the possibility of mercy. Careless however of his own fate, and only anxious to vindicate the actions and principles of his martyred friend, the intrepid Bohemian continued, “If that holy man, (alluding to Huss,) used the clergy with disrespect, his censures were not levelled at them as priests, but as wicked men. He saw with indignation those revenues, which had been designed for the maintenance of the poor and other works of liberality, expended on harlots, banquetings, hounds, costly furniture and apparel, and other luxuries disgraceful to Christianity.”

Amongst others who were present at this afflicting scene, was Poggius, a celebrated Florentine.—This man had been educated at the court of Rome, and having been secretary under two popes, was well instructed in its designs. As he was an adversary to the cause of Jerom, an extract from a letter to his friend, which he wrote on this occasion, will be interesting, as an unequivocal testimony to the fortitude and eloquence of Jerom.

“It was impossible,” remarks this elegant and candid papist, “to hear this pathetic orator without emotion. Every ear was captivated; and every heart was touched. Throughout the whole oration he displayed an amazing strength of memory. He had been confined almost a year in a dungeon; the severity of which usage he complained of, but in the language of a great and good man. In this horrid place he was deprived of books and paper; yet notwithstanding this, and the constant anxiety which must have hung over him, he was no more at a loss for proper authorities and quotations, than if he had spent his intermediate time at leisure in his study.

“His voice was harmonious, distinct, and full; his action every way the most proper either for expressing indignation, or exciting pity; though he made no affected application to the passions of his audience. Firm

and intrepid, he stood before the council ; collected in himself, and not only contemning, but seeming even desirous of death. The greatest character in ancient history could not possibly have exceeded him. If there be any justice in historians, this man will be admired by posterity.—I speak not of his errors ; let these rest with him. What I admired was his learning, his eloquence, and unerring acuteness. God knows whether these things were not the ground-work of his ruin."

When Jerom had concluded his address, the council urged him to retract, and allowed him two days for his retraction ; during which time several persons of consequence, and especially the cardinal of Florence, used every argument to effect it. But all their attempts were in vain. He was now resolved, through the divine assistance, to remain faithful unto death. " You have determined," said he, " to condemn me unjustly ; but after my death I will leave a sting in your consciences, and a worm that shall never die. I appeal to the sovereign Judge of all the earth, in whose presence ye must appear to answer me."

At length, sentence was passed upon him, by which he was condemned for having held the errors of Wickeff, and for apostatizing. He was then in the usual style of popish affectation, delivered over to the secular power, and treated with scorn and insult nearly resembling that experienced by his friend Huss ; except that as he was not in orders, he did not undergo the ceremony of degradation. With his own hand he put on his head a paper coronet that was offered him, painted with devils, remarking with a placid countenance, that he gladly wore it for the sake of him who was crowned with one of thorns. He was then led to the place of execution, singing hymns used by the Church, and the apostle's creed, as he walked along, with a loud voice and a cheerful mien.

On his arrival at the spot, he beheld a fresh and ridiculous exhibition of the malice of his enemies. The post to which he was to be chained, was hewn out into a grotesque likeness of Huss, and dressed out in apparel similar to what he had worn.

Jerom, having been allowed to offer up a short prayer, was bound to the stake with wet cords and an iron chain,

and inclosed as high as his breast with faggots. He then raised his voice, and sung a paschal hymn at that time much in vogue in the Church, beginning with the following stanza :

“ Hail happy day, and ever be ador’d

“ When hell was conquer’d by great heaven’s Lord.”

The executioner at length approaching the pile behind him, Jerom exclaimed, “ Bring thy torch hither. Perform thy office before my face. Had I feared death, I might have avoided it.”

The wood now beginning to blaze, he resumed his hymn, till at length, being dreadfully scorched, and almost smothered with the flame, he was heard to cry out, “ O Lord God, have mercy upon me ! have mercy upon me !” And shortly afterwards, “ Thou knowest how I have loved thy truth.”

Some little time after, the wind parting the flames, his body full of large blisters exhibited a dreadful spectacle to the beholders, and his lips still moving as in fervent devotion, seemed to manifest the ardent piety of the expiring martyr. In this state he lingered a quarter of an hour, and at length expired, leaving his enemies to indulge a pitiful triumph over his coverlet and other miserable articles found in his prison. These they consumed in the same fire with him, and then cast his ashes, as they had those of Huss, into the Rhine.

“ Thus died” to resume the language of Poggius, “ this prodigious man. The epithet is not extravagant. I was myself an eye-witness of his whole behaviour, and could easily be more prolix on a subject so copious.”

Such was the honourable testimony borne to the Bohemian reformer by the learned Poggius. His friend to whom he wrote the account, thought that he had expressed himself too strongly. “ You attribute,” says he, “ to this man more than I could wish. You ought at least to write with greater caution.” And indeed it is probable, that if he had deferred writing a few days, he would have written more cautiously. But his letter dated on the very day of Jerom’s martyrdom, came warm from the writer’s heart, and strikingly exhibited what were his

genuine sentiments respecting the council of Constance and its proceedings.

Jerom suffered martyrdom at Constance, in the year 1416.

Y.

THE FRIENDLY VISIT.—COMMUNICATED.

SOME time since, I spent a few days in a small country town, where the inhabitants are industrious, frugal, and economical. It was a season of unusual interest in religious concerns, especially among the young. It was my happy lot to reside in a family, the parents of which were distinguished for their piety. As I occasionally visited some of the neighbouring families to converse familiarly with them with reference to those scenes, which will be felt ere long to be solemn realities, I was deeply interested in the appearance that some dear youth exhibited. The rosy cheek once flushing in thoughtless gaiety and beauty, had now lost its rosy hue ; the sparkling eyes, which had been unaccustomed to weep, were now suffused with tears, which flowing to the ground, bedewed the cheek, and became a sure index of the heart ;—the heart formerly unmoved, and uninterested, except by the fanciful sports of inconsiderate youth, was now swelled with anguish venting itself in bitter sighs and groans. But why this appearance in those who were but yesterday pursuing the paths of pleasure undisturbed and without restraint ? Why this change ? The thought had occurred that these dreams of the fancy would soon end ; that this momentary enjoyment would soon be exchanged for the unknown world. It was fruitless to hold forth the idea that all was well, —that there was no danger in their ease. The vain trifles of a day had lost their power to charm, because a consideration of paramount interest swayed the mind.

The past was vanity,
The future, a reality.

Whether what is denominated mind, or soul, would have a termination in its existence, had never before been

taken into account. Now, another state was contrasted with the present. The past was viewed with reference to the future. These were some of the causes which conspired to alter those lovely features which bespoke both vivacity and intelligence. * * * *

But when that hope was embraced which maketh not ashamed because the love of God is shed abroad in the heart, new personal comeliness was imparted to the countenance, as an index of amiable affections within. P.

FLATTERY.—AN EXTRACT.

Two particular reasons why most persons are pleased with FLATTERY, even when they *know* it to be such.

FIRST; A man who perceives himself to be flattered, naturally presumes that the flatterer would not altogether praise him for imaginary excellencies; and he therefore instantly gives himself credit for deserving to be complimented, though not perhaps with so high a compliment as he has received. In this there is evidently some reason, as most compliments, however extravagant, are founded on truth. No degree of vanity, for instance could induce a dwarf to receive, without indignation, a compliment upon his "gigantic size." As a flatterer, therefore, generally contents himself with exaggerating some excellence really possessed by the object of his bounty, men claim the right of appropriating to themselves a part of the commendation bestowed upon them even by the most notorious proficients in the art of adulation; and the more profuse the adulation, the more they take the liberty of appropriating.

Still, though it is likely that we actually possess a degree of that excellence, on the possession of which we are congratulated, yet we deceive ourselves in estimating that degree. If we are assailed by evident flattery, we know that we must reduce something of the eulogy, before it will fit us; but the quantity of the reduction is left to our own conjecture, and self-love will very seldom reduce enough. At any rate, even if we reduce to the proper point, we attach too great a value to what re-

mains ; we dwell upon it, cherish the idea of it, and become self-important ; and this, let us recollect, is as truly vanity, as it is vanity to plume ourselves on qualities which do not pertain to us.

It may be remarked here, that it is not always necessary for a flatterer to consider what good qualities we really possess ; he may be satisfied with knowing what we *think* we possess. “ If he be a cunning flatterer, (says Lord Bacon,) he will follow the arch-flatterer, which is a man’s self ; and wherein a man thinketh best of himself, therein the flatterer will uphold him most.” Unhappily, Lord Bacon understood this art but too well ; and to shew how excellently he could put in practice his own rule, we have only to read his monstrous and ridiculous compliments to poor queen Elizabeth on her personal beauty, of which she had about as little as she gave herself credit for possessing much. I transcribe the passage literally,* only giving the extracts from Virgil out of a translation.

“ For the beauty and many graces of her presence, what colours are fine enough for such a portraiture ? Let no light poet be used for such a description, but the chaste and the royal : ”

“ Of her gait ;

‘ And her majestic port confess’d the god.’

“ Of her voice ;

‘ In more than human sounds she spoke inspir’d.’

“ Of her eye ;

‘ And breathes immortal spirit in her eyes.’

“ Of her colour ;

‘ So looks the beauteous ivory stain’d with red.’

“ Of her neck ;

‘ —————— Her neck she show’d

‘ That with celestial charms divinely glow’d.’

“ Of her breast ;

‘ Close in a knot, her flowing robes she bound.’

“ Of her hair ;

‘ Her waving locks immortal odours shed,

‘ And breath’d ambrosial scents around her head.’ ”

What a strange tribute from one of the profoundest and most eloquent philosophers that ever wielded a pen,

* Discourse on Queen Elizabeth.

to one of the greatest and most ill-favoured sovereigns that ever sat upon a throne !

II. The second cause seems to me to be, that men are flattered with what they know to be flattery, because they are pleased with finding that they are *thought* worth flattery. Unless the flatterer is plainly actuated by a *malus animus*, unless he is flattering them with an evident view to expose them to the derision of others, or to entice them into some danger, they presume that he is really doing them homage in one sense, though not exactly in the sense in which he professes to do it. Who would waste compliments on those upon whose favour he did not set some value ? This supposition, it is plain, turns *particular* flattery into what is called *constructive* flattery ; the particular compliment is in itself worthless, but it is considered as an index of *general* respect on the part of the flatterer.

It may be remarked that obsequiousness, even when perceived to arise from interested motives, may yet be pleasing, because it is a convenient tool. But we may also observe, that, though this is true, yet the pleasure will very rarely stop at this point. There is something very captivating in the idea of being worshipped, even though the incense be not of the heart ; the object of it will be apt to say with the tyrant, "They are welcome to hate me, if they will only be afraid of me," and will exult in conscious superiority.

Whether I am correct, let the reader judge ; but I cannot help thinking, that there is hardly one of us who has not, on some occasion or other, exemplified in his own person one or both of the two principles which have been described as making obvious flattery grateful to the palate. There is much, far too much flattery in common life ; and almost every man must have, at some time or other, perceived himself to be the object of it. He has, perhaps, in these cases, been disgusted ! but has not disgust silently given way to a feeling of satisfaction ? Possibly he congratulated himself on the temper with which he bore so great an insult ; while, in reality, he was pleased, because he thought it only an apparent insult ; thus doubly deceiving himself, when he imagined himself to be most undeeceived, and finding in the lowest deep a lower deep of delusion. But whether this be the true account

or not, authority that cannot be disputed has pronounced the heart of man to be *deceitful above all things*: and, if we really refer to this authority, what remains but that we apply to Him who is both the *searcher* and *purifier* of hearts, to "cleanse the thoughts of ours, by the inspiration of his Holy Spirit?"

THOUGHTS ON ELEMENTARY PRINCIPLES OF NATURAL
PHILOSOPHY.

OPTICS.—THE EYE.

EVERY attentive observer of the animal world, must have noticed various peculiarities existing in the location and structure of the eyes of animals. Some eyes are placed in the front of the head. Others are placed in the side. Some are adapted to the water, others to the air. Some are fitted to see with small degrees of light, others in the noon-day blaze. Some eyes are movable in their sockets, that they may take in objects in different directions, others are fixed hemispheres, with thousands of small convex mirrors, to take in the rays of light, from every direction. These all converge their rays where they show but one image of the same object on the retina. Eyes like those of the chicken in the shell, are likewise formed where they could be of no immediate use. They are then designed for future utility. These things not only prove contrivance and design in their Author, but consummate wisdom and infinite goodness.

If we minutely examine the human eye, there are numberless wonders discoverable there. The eye is composed of three coats, one above another. The outermost is called *sclerotica*, the next, *choroides*, and the innermost the *retina*. Each of these coats contains liquids which are called *humours*. The outermost humour is aqueous, that belonging to the *choroides* is chrysaline, and the other vitreous. The *retina* is a mirror on which the objects of sight are painted, by pencil rays reflected and passing through the telescopic furniture of the eye before it. The optic nerve is inserted

in the retina, a little on one side of the centre, and is diffused over nearly the whole of it. That sight has an intimate connexion with the images which are formed on the retina is manifest from the following facts.—If the eye of an ox, which, in this respect is like the eye of a man, be divested of the sclerotica on the back part, and placed in the hole of a window shutter in a dark room, with the front of the eye outwards, a person in the room will, through the transparency of the retina, see a miniature painting of objects abroad. When the image on the retina is bright, that object may be clearly seen; when the image is faint or indistinct, or confused, the same will be true of the appearance of the object to the human eye, without looking at that of the ox.

These facts prove that the images on the eye, are the objects of vision. Philosophically speaking, we do not see the objects themselves, but their images painted on the retina; as we see an image of ourselves when we look in a mirror. Some eyes have too much convexity, which renders, the person, miopic,—or near sighted. Others, particularly persons in advanced life, have too little convexity, which occasions dimness of sight.*

Since the objects of sight are in reality the images which are painted on the retina of the eye, we may well be surprised, that so vast a number can be distinguishable in so very limited a compass. Paley remarks that, “ In considering vision as achieved by the means of an image formed at the bottom of the eye, we can never reflect, without wonder upon the smallness, yet correctness, of the picture, the subtlety of the touch, the fineness of the lines. A landscape of five or six square leagues is brought into a space of half an inch in dia-

* It may be useful to have the young generally informed, that persons who are miopic, will find it beneficial to hold their book, or other objects which they have occasion to examine minutely, at as great a distance as is practicable, and yet see clearly. This will occasion a gradual conformation of the organ, to expanded vision. To guard against dimness of sight by the pupil's losing its soundness, it has been found highly beneficial, from early life, gently to compress the eyeballs toward each other, every morning when they are washed. A clergyman of our acquaintance, upwards of seventy years of age, who has been in this habit from early life, has never had occasion to wear spectacles.

ter; yet the multitude of objects which it contains are all preserved; are all discriminated in their magnitudes, positions, figures, and colours. The prospect from Hampstead Hill is compressed into the compass of a sixpence, yet circumstantially represented. A stage coach, travelling at its ordinary speed for half an hour, passes, in the eye, only over the one-twelfth of an inch, yet is this change of place in the image distinctly perceived throughout its whole progress; for it is only by means of that, the motion of the coach itself is made sensible to the eye. If any thing can abate our admiration of the smallness of the visual tablet compared with the extent of vision, it is a reflection, which the view of nature leads us, every hour, to make, viz. that in the hands of the Creator, great and little are nothing."

After all which has been said on the subject of images being painted on the retina of the eye, and their intimate connexion with vision, What is the power of seeing? A mirror does not see, though images are painted on it. An eye, when life has ceased, though it be open, does not see. It is obvious that the active agent which sees, is an invisible and indescribable being. Truly we are fearfully and wonderfully made.

Now if the Author of light and Father of our spirits has imparted to men, the capacity for contemplating as many objects at once as the organ of vision can contain, who shall say how much its capacity may exceed these organs of sense? Cannot God impart to a creature the power of contemplating, at one glance, not merely the hundreds of objects which we can view at once, but a million more of such objects? Who knows but the views of disembodied consciousness, may at once embrace this whole globe, with all its scenery, as the eye now takes in an extended landscape?

Who knows but the organs of vision possessed by intelligent beings on the planet Herschel, may, not only be adapted to view objects there with less light than we receive from the sun, but may even see more clearly the circumstances of this world, than astronomers can with their telescopes see the circumstances of the moon. Is it not possible that one glance of that unknown something which sees objects on the retina of the eye, may hereafter embrace millions of suns with their attendant

worlds, and the statistical circumstances of each of these worlds. This principle if applied to the judgment of the great day, may admit of a finite mind's glancing at a million of millions of the human race at once, and distinguishing the traits of their moral character, as we now discern shades of difference in colours. Yet, after every expansion of which we can conceive as possible for finite perception, the INFINITE MIND is *infinitely* greater.

SELECT ANECDOTES.

THE MILNERS.

Dr. Isaac Milner, who rose to be Dean of Carlisle, and Master of Queen's College, Cambridge, was the son of a poor weaver at Leeds, who died while he was a boy. The support of a mother depended on Isaac and his brother Joseph, who redoubled their industry in cotton spinning, and employed their vacant time in the study of a few books which chance had thrown in their way. This singularity attracted much notice among the neighbours; a subscription was at length set on foot, to educate and send to college one of these young men; and Joseph, as the elder brother, and one who, as yet, they thought displayed the most talent, was fixed upon as the object of their patronage. Isaac was, after this, for some time thrown into the back ground, though destined at last to come forward, and to exceed even the fortunes of his brother.

Joseph was sent to the grammar school at Leeds; and the lessons he learnt in the day, on his return home at night, he taught Isaac, who discovered not only a liking for this novel study of the classics, but great quickness of parts, memory, and judgment. Joseph was sent to Cambridge; when, after finishing his studies, he was appointed to a curacy, and the mastership of the Free Grammar School in Hull.

In the meantime, Isaac was bound apprentice to a weaver; but having gained a tolerable knowledge of the Greek and Latin languages, it may be supposed that the

loom did not better agree with his disposition, than the distaff with that of Hercules ; he had, however, like the old Theban, the soft influence of attendant charms, to reconcile him to his temporary captivity ; for the muses, both in the hour of labour and recreation, were his constant companions. When his brother had got the appointment at Hull, Isaac, who had long compared, with no high degree of satisfaction to himself, the inglorious toils of a mechanic life, with the splendid honours of a literary one, thought this a good opportunity to attempt an emancipation from a trade no way congenial to his disposition, and wrote therefore to his brother, stating his progressive literature, at the same time requesting to become an assistant in his school. Joseph resolved to proceed on sure grounds, and wrote to a clergyman of Leeds, requesting that he would examine his brother, and if he found his attainments considerable, or his genius at all promising, to send him to Hull. The clergyman waited upon young Isaac, whom he found at the loom, with a Tacitus lying by his side. He was now nineteen years of age ; and after undergoing an examination of some length, in the course of which he displayed much general knowledge, and a great command of language, he was thought perfectly eligible to be sent to Hull, and in a few days he bade a final adieu to the humble occupations of weaving. He soon rose from the obscurest rank in life ; and in addition to all his other literary distinctions, filled the chair of the immortal Newton, as Lucasian Professor of Mathematics.

DR. KENNICOTT.

When Dr. Kennicott had, after ten years' labour finished his invaluable collation of the Hebrew MSS. of the Scriptures, he published the ten annual accounts of the progress of this laborious undertaking, by which it appears that the whole money received from the subscribers, amounted to the sum of £9117.7s.6d. ; on the recital of which, Dr. Kennicott exclaims ! “ Reader ! what a sum is here ! let foreign nations with astonishment read this story of Britons and their king, aided by one

foreign prince, and one foreign academy, voluntarily contributing for ten years, their several bounties, with a degree of public spirit beyond all example, for the accomplishment of a work purely subservient to the honour of revelation, a work sacred to the glory of God, and the good of mankind! and under the powerful influence of this view of my work, it is impossible for me to be sufficiently thankful, either to those who have honoured me with their patronage, as the humble instrument in beginning and completing it, or to Divine Providence for granting me life to finish it, as well as resolution to undertake it." The doctor then states, that after deducting his income to live on these ten years, the money spent in collations abroad and assistants at home, there remained only £500, all which was likely to be swallowed up in future expenses, which he had engaged to pay. His industry had been unremitting; his general rule being to devote to it ten or twelve hours in a day, and frequently fourteen; at least he says, "this was my practice, till such severe application became no longer possible, through the injuries done to my constitution."

BIBLE CLASSES.

IT is with a lively interest we learn the commencement and progress of efforts for the religious improvement of the youth of Salem. The last Sabbath in April, from the THREE pulpits of the Rev. Messrs. EMERSON, CORNELIUS, and WILLIAMS, notice was given that their Pastors intended to form Bible Classes in their respective congregations. The youth over 13 years of age were invited to attend that evening, in the vestry of the Tabernacle Society, to learn the wishes of their Pastors, —and those belonging to each congregation were requested to meet their respective Pastors in their several vestries on Wednesday evening, to organize the Classes. Sabbath evening, at an early hour, the Tabernacle vestry was filled to overflowing, and they were obliged to open the Church, the lower floor of which was presently filled. It is believed that from 800 to 1000 youths were then convened. The young manifested a lively in-

terest in the object to which their attention was turned, and appeared uncommonly solemn.

On Wednesday evening, the Classes were formed, agreeable to the previous arrangement, when upwards of *four hundred and fifty* youths were associated to Search the Scriptures. It is confidently expected that hundreds of others will soon be added.

We do believe these are tokens for great good in Salem. We trust that a blessing from on high may descend on their youth, similar to what has recently descended on a Bible Class in the Rev. Mr. GAY's congregation in Bridgwater. Respecting both of these places we hope to give, from the Pastors themselves, more full accounts at some future time.

PARENTAL DUTY.

In our Prospectus we proposed occasionally to address parents. Providence, and the consent of friends, have favoured us with an able manuscript Sermon on Parental Fidelity, by the late deeply lamented SAMUEL WORCESTER, D. D. Secretary of the A. B. C. F. M. The body of the Discourse is a lucid discussion of important points of Christian duty. But feeling that parents generally need less teaching than persuasion on this subject, we have concluded to insert in this Number, only the two last divisions and the application of the Sermon. The text is Jehovah's command to Parents to "train up their children in the nurture and admonition of the Lord."

THE proper exercise of parental authority is another important part of the instituted means of bringing up our children in the nurture and admonition of the Lord.

As children natively partake of the depraved nature of our depraved race, it is to be expected that, unless great care be used, they will wander away into the paths of the destroyer and become accustomed to the courses of impiety and vice. It is even to be expected that they will often be impatient under the restraints of a religious education, and manifest inclinations exceedingly trying to the feelings of their pious parents. But these untoward inclinations are not to be indulged; but by all proper means to be checked and restrained. They are

to be admonished, instructed, and corrected with all possible faithfulness, tenderness, and perseverance. It is the indispensable duty of parents to guard their children as far as possible from the baneful influence of vicious company; to interpose with parental authority, whenever necessary, to prevent their frequenting scenes of dissipation and vice; to amend their irregular and vicious conduct; and to bring them to a regular and habitual observance of the laws of morality, and the instructions of religion. It is incumbent on parents to bring up their children not only in the nurture, but also in the admonition of the Lord: or, as Abraham did, to command their children and their household after them, &c. This is no doubt a very difficult part of the duty of parents and heads of families; and requires a great share of wisdom and of grace. For while they command their children and their households after them to keep the way of the Lord; they are not to provoke them to wrath. They are carefully to avoid all unreasonable severity and harshness of treatment; and so to temper their authority, with mildness and kindness, and parental affections, as to convince their children that in all the restraints they impose upon them they have constantly and deeply at heart, their highest good. It should be their constant aim and endeavour so far to secure the filial affection and confidence of their children, as that their children should take a pleasure in conforming to their requirements. And if parents be faithful and discreet, they may certainly have great and salutary influence over their children.

Onee more. Effectual and fervent prayer, is another important part of the means which God has instituted, for bringing up our children in the nurture and admonition of the Lord.

In having access to the throne of divine grace the believing parent, enjoys a most precious privilege; for there he may obtain mercy and find grace proportioned to his duty and to all the difficulties of instructing his children in the fear of the Lord. Of the fulness of Christ he may receive abundant supplies of wisdom, grace and strength; and in answer to his fervent and persevering prayers his children may also receive of the same fulness. Having solemnly dedicated his children to God in

the way of divine appointment, and faithfully instructed them out of the divine word. he may be greatly encouraged and animated in prayer by a believing view of God's gracious promise to be a God to him and to his seed after him ; and taking hold of the promise may humbly and importunately plead for the bestowment of his blessing on himself, and his children. But it is time that I hasten to an improvement of this subject.—And

I. It appears from what has been offered, to be of high and everlasting importance for parents and heads of families to be truly and eminently pious.

In all the relations of life we need much of the grace of God in order faithfully to fulfil the duties of our relations ; but scarcely in any relation do we need more of divine grace than in that of parents and heads of families. To have children under our care, to have immortal souls committed to our charge to be brought up for God and for everlasting glory in his kingdom, is certainly a situation of high responsibility, the duties of which cannot be fulfilled without great wisdom, diligence and piety. Parents who are real Christians may be greatly deficient in their duty to their children. Surely, my brethren, in order faithfully to discharge our duty to our children, we must have a lively faith in God's gracious promises to be a God unto us and to our seed after us ; that in giving them up to him in baptism, we may make an entire surrender of them to him ; and that ever afterwards in our prayers for them and in all the counsels and instructions we give them, we may be sincere and faithful, and have a constant reliance on his grace for a blessing. The faith which is necessary in respect to our children, is not a vain confidence that the Lord will renew and save them, whether we be faithful or not ; but it is such a realizing view of his promise and faithfulness, as will lead us constantly to look to him and humbly to depend upon him for all needed grace. It is a faith which does honour to God, and gives all the glory of our salvation and the salvation of our children to the riches of his mercy, which in his holy sovereignty he has been pleased to reveal in his gracious covenant. In proportion to our faith and piety we shall be concerned for the salvation of our children, and shall be abundant in our prayers and instructions, and warnings

and admonitions, our counsels and intreaties, that they may be brought to set their hope in God. But my brethren if we be not religious ourselves, how can we discharge our duty to our children? If we do not walk in our houses with a perfect heart; how can we command our children and our households after us to keep the way of the Lord? If we do not live habitually in the fear of God, if we do not live as the grace of God which bringeth salvation to all men teacheth, in the denial of ungodliness, and worldly lusts, soberly righteously and devoutly in the world; how can we expect to train up our children in the way they should go, so that when they are old they will not depart therefrom? O let us feel how important it is that we be not only true believers in Christ, but that we grow in grace and in the knowledge of our Lord and Saviour, and become righteous before God, walking in all his statutes and ordinances blameless.

II. It appears to be an important duty incumbent on a Church of Christ, faithfully to watch over its members in respect to the discharge of their duty to their children. Children that have been regularly given up in baptism, have an important relation to the Church, and are to be so far under the watch and care of the Church, as not to fail of enjoying the benefits of a religious and gracious education. Hence, if the children of the Church, or any of them are not attended to in regard to the privileges which they ought to enjoy, it is the duty of the Church to use all proper endeavours to rectify the error and to remove the evil. In other words, if parents in covenant are neglectful of their duty to their children, it is incumbent on their brethren in a faithful manner to tell them their faults, and endeavour to bring them to repentance and to a performance of their duty. This they have covenanted to do; and if they neglect it, they will be chargeable with suffering sin one upon another.

III. It behoves us my brethren, to make a solemn enquiry with ourselves in regard to the great duty inculcated in this discourse.

Have we religiously given our children to God under the seal of his everlasting covenant? If indeed we have presented them at the baptismal font, have we done it in faith, sincerely giving them to God, and

seeking his blessing, even life for evermore for them? Have we since sacredly regarded them as set apart for God, and made it our care to bring them up for him, in the way which he has prescribed? As they have become capable of receiving instruction, have we been faithful to instruct them in the things of religion, with diligence and perseverance, answerable in any measure to the worth of their souls, the importance of their salvation, or the solemnity of our vows respecting them? Have we prayed with them and for them, bearing them on our hearts constantly before God, and with deep concern for their eternal welfare, pleading in their behalf his covenant mercy, and imploring his grace to assist us in our duty towards them? Have we made it our care to shield them from temptation, to restrain them from vice, and to command them after us to keep the way of the Lord? Ah my brethren, why is it that we see our children so little attentive in general to their religious concerns? Why is it that they have so little knowledge of divine things, and are so little affected with them? Why is it that so few of them appear to be subjects of divine grace and present partakers of Covenant blessings? Why is it in a word, that we do not see them under the influences of the Spirit poured out from on high springing up as among the grass, as willows by the water courses, subcribing themselves by the name of Israel? Why is it in fine, that so few of them appear to have set their hope in God? Is God unmindful of his covenant? Has he forgotten to be gracious? Is he slack concerning his promise? No my brethren, the Lord's arm is not shortened that he cannot save, neither is his ear heavy that it cannot hear; but our iniquities have separated between us and our God, and our sins have hid his face from us. Looking round upon our solemn assemblies, looking round upon our children, looking round upon one another, and above all looking home upon ourselves—can we avoid the conviction, strong and painful, that we have greatly neglected our duty? Does it not then behoove us to humble ourselves before God, and resolve that wherein we have been neglectful and unfaithful we will be so no more? Does it not behoove us to ex-

hort one another daily while it is called to-day, on this interesting subject, and to provoke one another unto love and good works? Does it not behoove us unitedly and fervently to call upon God, imploring mercy, and earnestly beseeching him not to visit our iniquities upon our children; but according to his abundant grace to pour out his Spirit upon our seed and his blessing upon our offspring and to give us one heart and one way, that we may fear him evermore, for the good of ourselves and our children after us. The Lord is very merciful and will not turn away his face from them that diligently seek him.

Let us then my brethren one and all, bring this subject home to our hearts, and meditate upon it until we feel it in all its interest and weight. Does God graciously promise to be a God to us and our seed after us? Is he ready not only to make us joint heirs with Christ to all the riches of his everlasting kingdom; but also to bestow the blessings of his covenant upon our children? And are not our hearts affected with his condescension and goodness? Can we be so ungrateful to God, or so wanting in affectionate concern for the eternal welfare of those who are our own flesh and blood?

Some of us indeed are under the most solemn vows. We have sworn to the Lord that we will be his people, and that we will bring up our children for him. Can we then go back? Can we prove faithless and false to our sacred engagements? Can we dishonour our God, bring reproach upon his covenant, and leave our children exposed to have our iniquities judicially visited upon them! Our children as well as ourselves, are born for eternity. This world shall pass away, the heavens shall be rolled together like a scroll, the fabric of the universe shall be dissolved; but our children will exist in happiness or in misery, in the realms of light or in the regions of darkness, when the earth and the heavens that now are shall be no more. They are here committed to our care to be trained up with reference to their eternal state. As we are faithful or unfaithful, we may be instrumental to their eternal bliss or to their eternal woe! How glorious on the one hand, how dreadful on the other, is this thought! O my brethren, can we trifle with concerns of this infinite moment!—We must meet our children at the bar of God. We must appear with them

in the presence of assembled worlds, to give an account of the manner in which we have performed our duty to them, to our final Judge. Can we endure the thought of seeing them in that day on the left hand? Can we endure the thought of hearing their doom pronounced in that dreadful sentence, Depart from me ye accursed? Can we endure the thought of having it then appear that through our unfaithfulness our children have perished for ever? My brethren, by all that is tender in the name of parents, by all that is sacred in the vows of the covenant,—by all that is interesting in the riches of divine grace; by the value of our children as immortal beings, by the joys of heaven, and by the woes of hell, let us be incited, seriously and carefully to attend to this subject, and bring up our children in the nurture and admonition of the Lord.

Nor let it be thought that this is less important for those who are not in covenant with God and his people than for those who are. Your souls my dear people, are all precious, the souls of your children are precious, infinitely precious; the gracious language of God to you is, Incline your ear and come unto me and I will make an everlasting covenant with you even the sure mercies of David. Hearken then every one of you. Come yourselves and bring your children with you into the covenant of our God. Come parents. Come children, and receive the blessing, even life for evermore.

MR. EDITOR,

I have often thought, and still think, that curiosity, and love of novelty are among the most powerful principles of the human mind. We are all fond of a scene almost endlessly varied. May not editors take advantage of these principles of the human mind to promote more eminently the interest of that portion of the community to whom they devote their labour? And would it be consistent with your plan to insert in your pages fictitious narratives, written something in the manner of *Lights and Shadows of Scottish Life*? Instruction conveyed through such a medium takes more powerful hold of the youthful mind, than if given through almost any other. You can give me an answer in the manner you think proper, and oblige

Yours respectfully, B. Y.

*We agree with B. Y. in these views, and shall be happy to receive able communications written in the style of *Lights and Shadows of Scottish Life*.—Ed.*

Love is a flower in Grace.—Written by SWAIN.

THE finest flower that ever blow'd,

Open'd on Calvary's tree;

When Jesus's blood in rivers flow'd,

For love of worthless me!

Its deepest hue, its richest smell,

No mortal can declare;

Nor can the tongue of angels tell

How bright the colours are.

Earth could not hold so rich a flower,

Nor half its beauties show;

Nor could the world and Satan's power

Confine its sweets below.

On Canaan's banks, supremely fair,

This flower of glory blooms;

Transplanted to its native air,

And all the shores perfumes.

But not to Canaan's shores confined;

The seeds which from it blow

Take root within the human mind,

And scent the Church below.

And soon on yonder banks above

Shall every blossom here

Appear a full-blown flower of love,

Like him, transplanted there.

TO CORRESPONDENTS.

A. B. C.—B. N.—B. Y. and F. are received. We have evidence that an increasing interest is felt in the object and in the circulation of the MONITOR. We confidently expect that some of the ablest writers of our Country, will condescend to use our medium for benefiting the most interesting portion of the Community.